



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name Ar-Rahman Ar-Raheem (*The Multitudinous Mercy Giver*)

<p>1. <i>Tta-seen-meem</i>¹</p> <p>2. <i>Telka</i>^w (<i>she-that-afar-it</i>^w / <i>those</i>^w) (are) <i>Aya'te</i>^w (<i>Qur'anic statements</i>) (of) The Book the manifester.</p> <p>3. We recite on you^g of Mosa's (Moses') <i>naba'</i>^{o2} (<i>piece-of-significant-and-availing-news</i>) and Pharaoh's, by the right, for a believing people.</p> <p>4. Verily Pharaoh heightened in the land^w and [he] made its^w people sects/factions,³ <i>yasta'dh'efo</i>⁴ ([he] deems weakling) <i>ta'efa'tan</i>^w (<i>group/faction/party</i>)^w of them; <i>youdhabbeho</i> (<i>recurrently slaughters</i> [he]) their sons and <i>yasta'hyey</i> ([he] affirmably lets live) their women; verily he [was] of the corrupters.</p> <p>5. And [We] want to <i>namunna</i>⁵ ([We] grace Our boon^w) on whom^r <i>istodh'efo</i>⁶ (<i>they z had been affirmably deemed weaklings</i>) in the land^w and [We] make them <i>a'emmatan</i> (<i>principals</i>) and [We] make them the inheritors.</p> <p>6. And [We] enable/empower⁷ for them in the land^w and [We] show, Pharaoh and Hamana and soldiers (of) them both, from them what they^z were cautioning.</p> <p>7. And We [revealed]⁸ to Mosa's (Moses') mother: to/- that let-suckle/nurse⁹ him [you^y]; then if feared¹⁰ [you^y] on him, then let-throw him [you^y] in the <i>yamme</i> (<i>deep and extended body of salty or sweet water</i>) and let-not [you^y] fear and let-not [you^y] sadden; verily We (are) <i>raddoho</i>¹¹ (<i>forthwith returners of/ returning him</i>) to you^y and making him ([We] are) of the <i>mursaleena</i> (<i>sent-messengers</i>).</p>	<p style="text-align: right;">طسمٰ</p> <p style="text-align: right;">تِلْكَ إِيَّاتُ الْكِتَابِ الْمُبِينِ</p> <p style="text-align: right;">نَتَلَوْا عَلَيْكَ مِنْ نَبِيًّا مُّوسَىٰ وَرَعْوَنَ بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ</p> <p style="text-align: right;">إِنْ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شَيْعَةً يَسْتَضْعِفُ طَائِفَةً مِّنْهُمْ يُدَيْحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ</p> <p style="text-align: right;">وَرَبِّدَ أَنْ نَمَنَ عَلَى الْذِينَ أَسْتَضْعِفُوا فِي الْأَرْضِ وَجَعَلْهُمْ أَئِمَّةً وَجَعَلْهُمُ الْوَرِثَةَ</p> <p style="text-align: right;">وَنَمَكِنَ لَهُمْ فِي الْأَرْضِ وَرَبِّيَ فِرْعَوْنَ وَهَمَنَ وَجَنُودَهُمَا مِنْهُمْ مَا كَانُوا تَحْذِرُونَ</p> <p style="text-align: right;">وَأَوْحَيْنَا إِلَى أُمِّ مُوسَىٰ أَنَّ أَرْضَعِيهِ فَإِذَا خَفَتْ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنْ إِنَّا رَادُوهُ إِلَيْكَ وَجَاعَلْهُ مِنَ الْمُرْسَلِينَ</p>
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¹ See the Lexicon attached to this Translation for a commentary on this.

² See the Lexicon attached to this Translation for "naba'a."

³ The word "شيع" = "sects/factions" in the sense of a smaller cohesive groups contentious with respect to a larger group following and succoring each other.

⁴ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵ The word "نعمه تنعمها" "نعم" means "من" "That a boon We grace it."

⁶ See footnote 4096 above regarding the letter س when added to a word, in this case: "يُسْتَضْعِفُ" So, in this case, "يُسْتَضْعِفُ" means "weaklings" i.e. affirmably deemed weaklings they.

⁷ The word "نمك" in "نمك" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "نمك" per se.

⁸ The word "أوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحى" is fire or king. See the Lexicon attached to this Translation for "أوحى."

⁹ Here "nurse" in its sense of breast-feed, as the text says: "غَيْهُ بِالثَّدَيِّ" and not "أَرْضَعَهُ" = "breast-feed him."

¹⁰ Linguistically the word "خاف" carries dual meanings: (1) feared and (2) knew.

¹¹ The word "رداوه" is rooted in "رد" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (had) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it.^w" (S4: 86).

8. Then *ultaghataho*¹² (*fortuitously found and picked him up*) Pharaoh's folk, to be for them a foe¹³ and a *hazanan*¹⁴ (*permanent sadness*); verily Pharaoh and Hamana and soldiers (*of*) them both were wrongdoers¹⁵.
9. And said-she^y Pharaoh's [woman] (i.e. wife): *qurratoaynen*¹⁶ (*eye's-cooling for bounteous satisfaction*)^w for me and you^g; let-not kill him you^z; *asa* (*craving a deed beyond one's means that, may*) that [*he*] benefits us or *nattakhetha*¹⁷ ([*we*] *take and make*) him a child¹⁸, while they not perceive.
10. And become *foaa'do* (*keen-preoccupation of the heart*) (*of*) Mosa's (Moses') mother vacuous, *en* (*surely*) *kadat* (*nighed/-verged/almost*)-she^y surely discloses/flashes-she^y¹⁹ by him *lawla* (*had it not been for*) that We bound on her heart²⁰ to be [*she*] of the believers.
11. And said-she^y to his sister: let-track^w him [*you^y*]; so sighted-she^y [*by*] him from²¹ aside/afar while they not perceive.
12. And We forbad on him the she-sucklers of before; then said-she^y: shall/do[I]lead/guide you^b on a house-folk^w (*to*) sponsor him for you^b while they (*are*) for him *na'ssehoona*²² (*sincere care-renderers, well-wisher*).
13. So We *radadnaho* (*forthwith-returned him*) to his mother *kay* (*to/so that*) *taqorra*²³ (*cool^w her eye*)^w and [*to*] not sadden^w[*she*]; and to know^w [*she*] that Allah's promise (*is*) right; [*and,*] but most (*of*) them not know.

فَالْتَّقْطَهُ دَاءُ الْفَرْعَوْنَ لِيَكُونَ
لَهُمْ عَدُوًا وَحَزَنًا إِنَّ
فَرْعَوْنَ وَهَامَنَ وَجَنُودَهُمَا
كَانُوا خَاطِئِينَ

وَقَالَتِ امْرَأُتُ فِرْعَوْنَ قُرْتُ
عَيْنَ لِي وَلَكَ لَا تَقْتُلُهُ عَسَىٰ
أَنْ يَنْفَعَنَا أَوْ نَتَّخِذُهُ وَلَدًا وَهُمْ
لَا يَشْرُونَ^١

وَأَصْبَحَ فُؤَادُ أَمْرِ مُوسَىٰ فِرَغًا
كَادَتْ لَتَبْدِي بِهِ لَوْلَا أَنْ
رَبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ
الْمُؤْمِنِينَ

وَقَالَ لِأَخْتِهِ قُصَيْهُ فَبَصَرَتْ
بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ
فَيْلٍ فَقَالَتْ هَلْ أَدْلُكُمْ عَلَى أَهْلِ
بَيْتٍ يَكْفُونَهُ لَكُمْ وَهُمْ لَهُ
نَصْحُورَنَّ

فَرَدَدْنَاهُ إِلَى أُمِّهِ كَيْ تَقْرَأُ عَيْنَاهَا
وَلَا تَحْزَنْ وَلِتَعْلَمَ أَنَّ
وَعْدَ اللَّهِ حَقٌّ وَلَكِنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ

¹² The word “النقط” is not merely picked up but *fortuitously found* and picked up. See اللسان.

¹³ The word “عدوٰ” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادى* and *السان*.

¹⁴ There is *hazan*=حزن with *fa'sha* on the ح and ج=permanent-sadness; and *buznon*=حزن with *dhammah* on the ح=sadness of limited duration. See the Lexicon attached to this Translation for more elaborations.

¹⁵ The word “**المخطئ**” = he who errs unintentionally. So, “**خاطئ**” is a “*wronger*.” Hence, “**خاطئين**” = wrongdoers.

¹⁶ The statement “فِرَةُ عَيْنٍ” is a rather lofty and elegant Arabic tongue expression, meaning the eye’s tears have “cooled” and ceased to flow and became quiet and still, bounteously rejoicing for what it saw. In other word: the one having such eye became rather happy.

¹⁷ The word “**اتخاذ**” from **الاتخاذ** “**اتخذ**” which is **اقْتَعَلَ** “**اتخذ**”, as stated in **بيان العرب**; therefore **اتخذ** “**اتخذ**” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

¹⁸ That is we take and make out of him *our own child*.
¹⁹ To “discover” means to reveal the truth about Man.

¹⁹ To “disclose” means to reveal the truth about Moses, that he is her son.

²⁰ The expression "We bound on her heart" is figurative Arabic tongue expression—gave her patience and strengthened her resolve.

²¹ See the Lexicon attached to this Translation regarding the various meanings of the preposition **عَنْ**.

²² The word “ناصحون” = “naseboon” is plural, masculine, subjective noun. But first the word “نصائح” in Arabic defines and implies more than its English supposed equivalent “advised.” The Arabic “النصل القول” = “naseeb” i.e. he sincerely-advised or sincerely-opined the advisee as to what is best for him. However, in English the word “advised” mean given opinion (presumably, not necessarily) as to the best course of action the advisee should take or do. Hence, the qualifying word “sincerely” is necessary to manifest the distinction. May be here “ناصحون” = sincere care-renderers, well-wishers.

²³ See footnote 15 above, regarding the expression “cool-eye.”

14. And *lamma* (when/ whence) [he] reached his *ashoddah*²⁴ (prime, full mental and physical strengths) and *istawa*²⁵ ([he] became a: resolver/ decider/ executer) We accorded him a rule and knowledge; and like *tha'leka* (afar-that-it/)^x [We] requite the benefactors.

15. And [he] entered the city^w on a period (of) inattention^w of its^w folks^w; then [he] found two men mutually fighting; this (*is*) of his sect^w/ faction^w²⁶ and this (*is*) of his foe; so *istaghatha* (sought help) (of) him who^x (*is*) of his sect^w/ faction^w over that who^x (*is*) of his foe,²⁷ so²⁸ punched²⁹ him *Mosa* (Moses) then killed³⁰ him; said [he]: this (*is*) a work of the Satan; verily he (*is*) a foe, misleader, manifester.

16. Said [he]: my Lord, verily I wronged³¹ (*to*) myself^w so let-forgive for me [*You^s*]; so [He] forgave for him; verily He, He (*is*) The *Ghafooro* (iterative Forgiver), The *Raheemo* (iterative mercy Giver).

17. Said [he]: my Lord, for what *an'ama*³² (had graced bounteously and ennoblingly the most desirable and delighting boons) You^g on me, so never [I] be a backer/ supporter for the criminals.

18. So [he] became in the city^w a fearer/ fearfully observing-/ waiting; then *edha* (suddenly/ surprisingly) who^x *istansara* ([he] sought succor) (of) him by yesterday *yestessrekhoho* (loudly-seeking his help); said to him *Mosa* (Moses): verily you^g surely (are) a *ghaweyyon* (strayer because of fallacious belief which results in disappointment) manifester.

19. So *lamma* (when/ whence) [he] wanted to seize by whom^x he (*is*) a foe³³ for them both, said [he]: O, *Mosa* (Moses), do [*you^s*] want to kill me just-as you^h killed a self^w by yesterday; not want [*you^s*] except to be [*you^s*] a *jabbaran* (vigorous compeller) in the land and *en*

ولما بَلَغَ أَشْدَهُ وَأَسْتَوَى
ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَّالِكَ
نَجَزِي الْمُحْسِنِينَ

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينَ غَفَلَةِ مَنْ
أَهْلَهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَلَانِ
هَذَدَامِ شَيْعَتِهِ وَهَذَا مَنْ عَدُوهُ
فَاسْتَغْنَثَهُ الَّذِي مِنْ شَيْعَتِهِ عَلَىٰ
الَّذِي مِنْ عَدُوهُ فَوَكَرَهُ مُوسَىٰ
فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مَنْ عَمِلَ
الشَّيْطَنَ إِنَّهُ عَدُوٌّ وَمُضِلٌّ مُبِينٌ
قالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي
فَاغْفِرْ لِي فَغَفَرَ لَهُ إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ
أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ

فَأَصَبَّهُ فِي الْمَدِينَةِ خَابِفًا
يَرْقُبُ فَإِذَا الَّذِي أَسْتَصْرَهُ
بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ
مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُبِينٌ

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي
هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوُسَىٰ
أَتَرِيدُ أَنْ تَقْتَلَنِي كَمَا قَتَلْتَ نَفْسًا
بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ

²⁴ The Arabic word “*ashuddaho*=“أشد”=“*أَشَدَهُ*” translated as [his “prime, full strength] meaning reached the ideal age of physical and mental strengths.

²⁵ See the Lexicon attached to this Translation for the meaning of this great and multifaceted word, *istawa*.

²⁶ The word “*شيعة*=“sect/faction” in the sense of a party whose members *mutual follow and succor each other*.

²⁷ The word “*عدو*,” in Arabic is used for: (1)singular and (2)plural as well as (3)“multitudinous foe,” see *الهادي* and *اللسان*.

²⁸ Both “ف” in this sentence are “*للعلف*” =“conjunctives,” see *إعراب القرآن لـ محمود صافي*.

²⁹ The word “*قضى*”=“*وكز*” =“*كفة*” that is “punched”= “hit with the fist.” See *اللسان* and *Merriam Webster’s Dictionary* respectively.

³⁰ The word “*قضى*” has more than a dozen meanings, if the subject participle connected to it is Allah, then it means either “decrees/ decreed/ decreeing,” or “reveals/ revealed/ revealing.” If the subject participle is a human, then it means: “judges/ ends/ concludes/ completes/ finishes/ attains” (or the verbal inflections of these verbs). However, followed by a prepositional particle then its meaning derives from that. For example: (a) (*قضى عليه*)= killed him; (b) (*قضى فيه*)=rendered a judgment concerning it; (c) (*قضى اليه*)=revealed to him; (d) (*قضى منه*)= attained his purpose out of him; (e) (*قضى عنه*) rendered a service on his behalf. In this great Ayah, the meaning is: killed him.

³¹ See the Lexicon attached to this Translation for “*فَاعَلَ الظَّلَمَ*=“*injustice-doer*” and “*أَظَلَمَ*=“*wronger*.”

³² The word “*أنعم*” in “*أنعمت*” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted. There is no English word to express all the various ideas denoted by “*أنعم*.” So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting.

³³ The word “*عدو*,” in Arabic is used for: (1) singular and (2) plural as well as (3) “multitudinous foe,” see *الهادي* and *اللسان*.

(not) [you^s] want to be [you^s] of the reconcilers-/reformers.

20. And came a man from the city's^w *aqssa* (*uttermost-end*) striding,³⁴ said [he]: O, *Mosa* (*Moses*) verily the chiefs (*are*) conferring by you^g to kill you^g; so let-exit [you^s]; verily I am for you^g of the (*sincere*)-advisors.³⁵

21. So exited [he] fearer/fearfully watching/observing; said[he]: my Lord *najjeney* (*let-iteratively deliver*) me [You^s] from the people the *dha'lumeenā*³⁶ (*injustice-doers*).

22. And *lamma* (*when/ whence*) [he] turned-towards *Madyana*^w said [he]: *asa* (*craving a deed beyond one's means that, may*) my Lord to divinely-guide me the path's center/intent.

23. And *lamma* (*when/ whence*) *warada* ([he] *in-came/ arrived*) *Madyana*'s^w water^x [he] found on it^x an *Ummatan*^w (*gathered public*)^w of the mankind watering;³⁷ and [he] found of beside/near them³⁸ two women *tadboda'ne*³⁹ (*both warding-off*); said [he]: what *khattbo*⁴⁰ (*serious matter (of)* you both; said both: not we water until issue the shepherds; and our father (*is*) *shakhon* (*aged*) *kabeeron* (*elder*).

24. So [he] watered for them both; afterwards [he] turned/diverted to the shade; then said [he]: my Lord, verily I am for what descended You^g to me of *khayren* (*provision/ desirable*) (*is*) an indigent⁴¹.

25. Then came-she^y (*to*) him an *ehda*⁴² (*lone of/ any-one*) (*of*) both walking^y [*she^y*] on shyness, said she^y: verily my father invites you^g to requite you^g [he] remuneration (*for*) what you^h watered for us; then *lamma* (*when/- whence*) [he] came(*to*) him and [he] narrated on him the narratives, [he] said: let-not fear [you^s], you^h escaped from the people the *dha'lumeenā*⁴³ (*injustice-doers*).

26. Said-she^y an *ehda*⁴⁴ (*lone/ any-one*) (*of*) both: O, my father, *ista'jer* (*let-seek-recompensing/ hiring*) him [you^s]; verily *khaayra* (*choicer/ superior/ worthier*) (*of*) whom^p *ista'jara* (*affirmably recompensed/hired out*) you^h the strong the trustworthy.

جَبَارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَمْوَسَىٰ إِنَّ الْمَلَأَ يَأْتِمُرُونَ بِكَ لِيُقْتُلُوكَ فَأَخْرَجَ إِنِّي لَكَ مِنَ النَّاصِحِينَ خَرَجَ مِنْهَا حَابِفًا يَرْقُبُ قَالَ رَبِّنِي مَنْ مِنَ الْقَوْمِ الظَّلِيمِينَ

وَلَمَّا تَوَجَّهَ تَلْقَاءَ مَدِينَةِ قَالَ عَسَىٰ رَبِّنِي أَنْ يَهْدِيَنِي سَوَاءَ السَّيِّلِ وَلَمَّا وَرَدَ مَاءَ مَدِينَةِ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ أَمْرَاتَيْنِ تَذَوَّدَانِ قَالَ مَا حَطَبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الْرَّاعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ

فَسَقَى لَهُمَا ثُمَّ تَوَلَّ إِلَى الْأَطْلَلِ فَقَالَ رَبِّنِي إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ

فَجَاءَتِهِ إِحْدَاهُمَا تَمْشِي عَلَىٰ أَسْتِحْيَاءٍ قَالَتِ ابْنَ لَوْيَ يَدْعُوكَ لِيَجْزِيَكَ أَجْرًا مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقَصْرَ قَالَ لَا تَحْفَنْ خَبُوتَ مِنِ الْقَوْمِ الظَّلِيمِينَ

قَالَتِ إِحْدَاهُمَا يَأْبَىٰ أَسْتَعْجِرُهُ إِنَّ خَيْرَ مَنْ أَسْتَعْجَرَتِ الْقَوْيُ الْأَمِينُ

³⁴ The word “سعى” has *several meanings, depending on the context:* (1) i.e. strode = walking with long steps, especially in a hasty or vigorous way, as in *this context*; (2) i.e. مضى = “يعنى مشى او مضى”; (3) عمل باجتهاد = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) بمعنى قصد = intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام”. See *اللسان*, and *الصائر*.

³⁵ The word “ناصح” is the plural for “ناصح” = advisor of a sincere/genuine/true advice for the *recipient's benefit*.

³⁶ The word “ظالِمِينَ” = “the injustice-doers,” as “ظالم” = “injustice.” See the *Lexicon* attached to this *Translation*.

³⁷ The word “يسقون” = watering, whereas “يشربون” = drinking.

³⁸ The expression “lesser than them” means *not on equal footing of competing*, as they are “girls” and the others are men of strength and capacity. So, they stand a *shorter distance* from the source of water.

³⁹ That is warding off their flocks.

⁴⁰ The word “الخطب” refers to “serious matter which involves much discussion.”

⁴¹ See the *Lexicon* attached to this *Translation* for “فقير” versus “مسكين” = “indigent” versus “poor.”

⁴² See the *Lexicon* attached to this *Translation* regarding “أحدى”

⁴³ The word “ظالِمِينَ” = “the injustice-doers,” see the *Lexicon* attached to this *Translation*.

⁴⁴ See footnote 41 above regarding “أحدى”

27. Said [he]: verily I want to wed you^g *ehda*⁴⁵ (*lone/any-one*) (*of*) my, these^w two^w daughters on that [you^s] recompense (*hire out to*) me (*for*) eight *hejajen*^w (*lunar-years*)^w and *en*(*if*) you^h concluded ten then (*that would be*) from *endeka* (*your munificence*); and not want [I] to indurate on you^g; [you^s] shall find me, if Allah willed, of the *ssa'leheena* (*righteous-people*).

28. Said [he]: *tha'leka* (*afar-that-it/*)^x (*is*) between me and [between] you^g whichever the twain *ajala*⁴⁶ (*term-limits*) I finished, then no aggression (*is*) on me; and Allah on what we say (*is*) a Custodian.

29. So *lamma* (*when/whence*) finished *Mosa* (*Moses*) the *ajala*⁴⁷ (*term-limit*) and *sara* (*nocturnally treaded*[*he*]) by his family^w [*he*] sensed/perceived from the side of the *Ttoo're* (*mount*) a fire^w; said [he] to his family^w: *emkotho* (*let-you^z stay/tarry*), verily I sensed/perceived a fire^w; *la'alley* (*craving currently unavailable deed that/ perhaps: I*) *aa'teekum*^x ([I] bring/come to you^b)^x from it^w by a tiding or a brand of the fire^w *la'allakum* (*perhaps you^b*) *tasstaloona* (*you^z seek its warmth*).

30. Then *lamma* (*when/whence*) *aa'taha*^x ([*he*] approached/ came to it^w)^x [*he*] (*had been*) called from the valley's bank, the *ayma'ne* (*right-side*), in the spot-she^y the blessed-she^y from the tree^w, that O, *Mosa* (*Moses*): verily I am Allah, the worlds' Lord.

31. And that let-throw [you^s] your^t staff^w; so *lamma* (*when/whence*) [*he*] saw it^w shaking^w as it^w were a *jannon*⁴⁸ (*a young snake*), [*he*] diverged reversely and not retraced [*he*] his steps; O, *Mosa* (*Moses*) *aqbel* (*let-[you^s] forwardly-advance*) and let-not fear [you^s]; verily you^g (*are*) of the *aa'me'neena* (*self-safety-securers*).

32. Let-thread/insert[*you^s*] your^t hand^w into your^t (*garment's*) bosom[*it^w*] egresses white^w of other than an ill⁴⁹; and let-embrace[*you^s*] to you^g your^t wing⁵⁰ of dread⁵¹; so *tha'neka*⁵² (*here-are-two*) [twain] proofs from your^t Lord to Pharaoh and his chiefs; verily they, were a people *fa'seeqeena*⁵³ (*rebels/vis-à-vis Allah's command*).

قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى
أَبْنَتِي هَتَّيْنَ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنَىٰ
حِجَّاجٍ فَإِنْ أَتَمَّتَ عَشْرًا فَمِنْ عِنْدِكَ
وَمَا أُرِيدُ أَنْ أَشْقِعَ عَلَيْكَ سَتَجْدَنِي
إِنْ شَاءَ اللَّهُ مِنْ الصَّالِحِينَ

قَالَ ذَلِكَ بِيَنِي وَبِيَنِكَ أَيْمًا
الْأَجَلَيْنَ قَضَيْتَ فَلَا عُذْوَنَ عَلَىٰ
وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكَلِّ

*فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ
بِأَهْلِهِ ءَانَسَ مِنْ جَانِبِ
الْطُّورِ نَارًا قَالَ لِأَهْلِهِ أَمْكُثُوا إِنِّي
ءَانَسْتُ نَارًا عَلَىٰ ءَاتِيْكُمْ مِنْهَا بَخْرَ
أَوْ جَذْوَةٍ مِنْ النَّارِ لَعْلَكُمْ
تَصْطَلُونَ

فَلَمَّا أَتَهَا نُودِيَ مِنْ شَطْنِي الْوَادِ
الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَرَّكَةِ
مِنْ الشَّجَرَةِ أَنْ يَمْوِسِي إِنِّي
أَنَا اللَّهُ رَبُّ الْعَالَمِينَ

وَأَنْ أُنْقِعَصَاكَ فَلَمَّا رَأَاهَا بَهَرَ
كَانَهَا جَانٌ وَلَيْ مُدَبِّرًا وَلَمْ يُعْقِبْ
يَمْوِسِي أَقْبِلَ وَلَا تَخَفَ إِنِّي
مِنَ الْأَمْنِينَ

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرِجَ بَيْضَاءَ
مِنْ غَيْرِ سُوءٍ وَاضْمِنْ إِلَيْكَ
جَنَاحَكَ مِنْ الرَّهْبِ فَذَلِكَ
بِرْهَنَانِ مِنْ زَلِكَ إِلَىٰ فِرْعَوْنَ
وَمَلِائِيَّةَ إِنَّهُمْ كَانُوا قَوْمًا
فَسَقِيرَ

⁴⁵ Ibid.

⁴⁶ The word “الأجل” means term-limit, see *اللسان*.

⁴⁷ Ibid, regarding “term-limit.”

⁴⁸ The word “jam”= “جان” means: (1) a young snake of the type that is harmless and found in the houses, (2) the father of the Jinn, as Adam is the father of the human, (3) a demon.

⁴⁹ That is *not because of leprosy*, see *الطبرى*.

⁵⁰ The “wing” is the arm, the forearm and the hand, i.e. *from the shoulder to the finger tips*.

⁵¹ That is when *embrace your own wing* (*by putting your hand on your chest*) the dread will cease. Also *الرهب=الكم*

⁵² The word “*thaneka*” = “ذانك” is made up of three distinct components: the particle “ذ” which has many meanings, of relevance here is *demonstrative pronoun* for the *near, animate* and the *inanimate*, and the *second component* is the “ن” and “ذان” and “ن، بكمزة” not to be used for the *afar*, except when the “ن” is مشددة “ذن” and the *third component* is the “ك” كاف المخطب “ذانك” the addressee’s pronoun. Thus, “*thaneka*=“ذانك” meaning: “here-are-twain.”

⁵³ See the Lexicon attached to this Translation for this important word *faseeqoon* and its grammatical inflections.

33. Said [he]: my Lord, verily I killed of them a self^w so [I] fear/know⁵⁴ (that) they^z kill [me]⁵⁵.

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا
فَأَخَافُ أَنْ يَقْتُلُونَ ﴿١٣﴾

34. And my brother Haroono (Aaron) he (is) *afssabo*⁵⁶ (more eloquent) than me a tongue; so let-send him [You^s] with me a *red'an*⁵⁷ (supporter), *youssaddeqoney* (he affirms what I say as credible); verily I, [I] fear/know⁵⁸ that they^z deny [me]⁵⁹.

وَأَخَى هَرُونٌ هُوَ أَفْصَحُ مِنِّي
لِسَانًا فَأَرْسَلَهُ مَعِي رَدًّا يُصَدِّقُنِي
إِنِّي أَخَافُ أَنْ يُكَذِّبُونَ ﴿١٤﴾

35. Said [He]: [We] shall harden your^t arm⁶⁰ by your^t brother and [We] make for both an authority, so not they^z reach to you both by Our *Aya'te*^w (miracles/signs/proofs) you both and whoever *ettaba'a* ([he] closely-followed) you both (are) the overcomeers.

قَالَ سَنَشِدُ عَضْدَكَ بِأَخِيكَ
وَنَجْعَلُ لَكُمَا سُلْطَنًا فَلَا يَصْلُونَ
إِلَيْكُمَا بِعَيْتَنَا أَنْتُمَا وَمَنْ
أَتَبْعَكُمَا الْغَلَبُونَ ﴿١٥﴾

36. Then *lamma*(when/ whence) came (to) them *Mosa* (Moses) by Our *Aya'te*^w (miracles/signs/proofs) evidents-they^y said they^z: not this except a magic *mustaran* (craftily fabricated lie for fraudulent end) and not we heard by this in our fathers the [firsts].

فَلَمَّا جَاءَهُمْ مُوسَى بِعَيْتَنَا بَيْتَنَتْ
قَالُوا مَا هَذَا إِلَّا سُحْرٌ مُفْتَرٌ
وَمَا سَمِعْنَا بِهَذَا فِي أَبَابِنَا
الْأُولَئِنَ ﴿١٦﴾

37. And said *Mosa* (Moses): my Lord (is) knowinger by whom^p [he] came by the divine-guidance from *endehe* (by His: munificence/ Rule); and who^p (is to) be for him the home's^w (Hereafter's/ world's) consequence^w; verily not prosper the *dha'lemonna*⁶¹ (injustice-doers).

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَ
بِالْهُدَى مِنْ عِنْدِهِ وَمَنْ تَكُونُ
لَهُ عِقْبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ
الظَّلَّمُونَ ﴿١٧﴾

38. And said Pharaoh: O, you the chiefs not I knew for you^b of an *elahen* (a deity) other than me; so let-kindle for me, O, *Hamano* over the mud, so let-make [you^s] for me an edifice; *la'alley* (perhaps I) *atta'leo*⁶² ([I] ascend to observe) [to] *Mosa*'s (Moses') *ela'he* (deity); and verily [I] presume him of the liars.

وَقَالَ فَرَعَوْنٌ يَا يَا أَمْلَأْ مَا
عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي
فَأَوْقِدُ لِي يَهْمَنْ عَلَى الْطَّينِ فَاجْعَلْ
لِي صَرْحًا عَلَى أَطْلَعْ إِلَيْهِ مُوسَى
وَإِنِّي لَأَظْنُهُ مِنَ الْكَذَّابِينَ ﴿١٨﴾

39. And *istakbara*⁶³ ([he] affirmed his prideful haughtiness) he and his soldiers in the land^w by other than the right; and presumed they^z that they (are) to Us not (to be) returned.

وَاسْتَكَبَرَ هُوَ وَجْنُودُهُ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنَنُوا أَنَّهُمْ
إِلَيْنَا لَا يُرْجَعُونَ ﴿١٩﴾

⁵⁴ Linguistically the word “خفت” carries dual meanings: (1) fear and (2) know. Both meanings could apply.

⁵⁵ The letter “ن” in “يَقْتُلُونَ” by Arabic (linguistic) Rule, is called “نون الوقية او العماد، حيث لا يستنقى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “يَقْتُلُونَ” is omitted, for التخفيف = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمد صافي

⁵⁶ The word “أَفْصَح” is a comparative superlative for which there is no English equivalent *per se*. So, to express the idea of “أَفْصَح,” one must add the word “more” parenthetically, as “more” is not explicitly stated in the text.

⁵⁷ The word “الرَّدُّ” = “الرَّدِيع” that is “supporter.” See اللسان

⁵⁸ See footnote 54 above regarding fear/ know.

⁵⁹ See footnote 55 above only here regarding يَكْذِبُونَ.

⁶⁰ The expression “تَشَدَّدَ عَضْدَهُ” = “hardened his arm” is an Arabic tongue expression meaning strengthened him.

⁶¹ The “ظَالِمُونَ” = “the injustice-doers,” as “ظلم” = “injustice.”

⁶² The word “أَطْلَعَ” has many meanings, relevant among for this context is “عَلَى” = ascend. Clearly this is for the purpose of observing.

⁶³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

40. So We took him and his soldiers; then *nabatha* (*slightly-cast*) them We in the *yamme* (*sweet/salty water river/sea*); so let-look [*yous*] how [was] the *dha'lumeena*'s⁶⁴ (*injustice-doers*) consequence^w.

41. And We made them *a'emmataan* (*principals/leaders*), they^z invite to The Fire^w and The *Qeyamatey*'s^w (*Judgment's*) Day not (*to be*) succored they^z.

42. And We ensued them in this world^w a curse^w and The *Qeyamatey*'s^w (*Judgment's*) Day they (*are*) of the *magboheena* (*ones that are most vile*).

43. And *laqad* (*verily, already and affirmatively*) *aa'tayna* (*We accorded/gave*) *Mosa* (*Moses*) the book from after what We (*bad*) perished the generations the first^w; evidences-persuaders^w for the mankind and a divine-guidance^x and a mercy^w; *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they^z.

44. And not you^c were by the west side *edb* (*when/while*) We judged/charged/revealed to *Mosa* (*Moses*) the matter and not you^c were of the witnesses.

45. [And,] but We established generations; then prolonged on them the age; and not you^h were *tha'weyan* (*lengthily abiding*) in *Madyana*'s folks^w reciting on them Our *Aya'te*^w (*messages*); [and,] but We were senders.

46. And not you^h were by the *Ttoo're*'s (*Mount's*) side *edb* (*when/since*) We called; [and,] but a mercy^w from your^t Lord, to warn [*you s*] a people not *ata*^x (*approached/came to*)^x them of a warner of before you^g; *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they^z.

47. And *lawla* (*why have not*) that betide them a disaster^w for what advanced^w their hands^w then they^z say: our Lord *lawla* (*why did not*) You^c sent (*to*) us a messenger, so *natta'be'o* ([*we*] closely-follow) Your^t *Aya'te*^w (*messages*) and [*we*] be of the believers.

48. Then *lamma* (*when/whence*) came (*to*) them the right from *enda* (*by munificence from/by Rule from*) Us they^z said: *lawla* (*why have not*) *oteya* ([*he*] had been accorded) like what *oteya* *Mosa* (*Moses*); have [and]⁶⁵ not

فَأَخْذَنَاهُ وَجْنُودَهُ فَنَبَذَنَاهُمْ فِي
الْيَمِّ فَانظُرْ كَيْفَ كَانَ
عِقَبَةُ الظَّلَمِينَ ﴿٤١﴾
وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ
وَيَوْمَ الْقِيَمَةِ لَا يُنَصَّرُونَ ﴿٤٢﴾
وَأَتَبَعْنَاهُمْ فِي هَذِهِ آلَّذِيَا لَعْنَةً
وَيَوْمَ الْقِيَمَةِ هُمْ مِنَ
الْمَقْبُوحِينَ ﴿٤٣﴾

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ
مِنْ بَعْدِ مَا أَهْلَكَنَا الْقُرُونَ
الْأُولَى بَصَارِرَ لِلنَّاسِ وَهُدَى
وَرَحْمَةً لِعَلَمَنِ يَتَذَكَّرُونَ ﴿٤٤﴾
وَمَا كُنْتَ بِحَاجَبِ الْغَرْبِ إِذْ
قُضِيَّنَا إِلَى مُوسَى الْأَمْرِ وَمَا كُنْتَ
مِنَ الشَّهَدِينَ ﴿٤٥﴾

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمْ
الْعُمُرُ وَمَا كُنْتَ ثَاوِيَا فِي
أَهْلِ مَدِينَتِ تَتَلَوَّ عَلَيْهِمْ إِذَا يَتَنَاهُ
وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٦﴾

وَمَا كُنْتَ بِحَاجَبِ الْطُّورِ إِذْ نَادَيْنَا
وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ
قَوْمًا مَا أَتَاهُمْ مِنْ نِذِيرَ مِنْ
قِبْلَكَ لِعَلَمَنِ يَتَذَكَّرُونَ ﴿٤٧﴾

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةً بِمَا
قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا
أَرْسَلْتَ إِلَيْنَا رَسُولاً فَنَتَبَعَ إِيمَانِكَ
وَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٤٨﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا
قَالُوا لَوْلَا أُوتِقَ مِثْلَ مَا أُوتِقَ
مُوسَى أَوْلَمْ يَكُفُرُوا بِمَا أُوتِقَ

⁶⁴ The word “ظالِمِينَ” = “the injustice-doers,” as “الظالم” = “injustice.” See the Lexicon attached to this Translation.

⁶⁵ The Arabic interrogative-castigatory particle “أُولَمْ” (implying negation) is made up of three parts (أ), (و), (ل). (أ) = (and) “أُولَمْ,” meaning: does it, referring to the fact, or sound logic of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence. However, because there is an interrogative particle which takes precedence for beginning a sentence. It implies why they have not done proper examination of all the facts and considered the proper decision accordingly. See the Lexicon attached to this Translation for elaboration.

unbelieved they^z by what *Mosa* (*Moses*) *oteya* of before; said they^z: twain magics⁶⁶ mutually backed; and said they^z: verily we by each (*are*) unbelievers.

49. Let-say [*yous*]: then *eeto* (*let-bring/ come you^z*) by a book from *ende* (*by munificence of/ by Rule of*) *Allah abda* (*of: better-/ more divine-guiding*) than them both, *attabe'o* ([*I*] closely-follow) *it^x en(if) you^c were *ssadeqena* (*always-truth-enforcers*)).*

50. Then *en(if)* not *vestajeebo*⁶⁷ (*compliantly-answer they^z*) for you^g then let-know [*you*] verily only *yattaba'aona* (*closely-followed they^z*) their *ahwa* (*tendentious likings*); and who^a (*is*) *adhallo*⁶⁸ (*more astray*) than whom^p *ettaba'a* ([*he*] closely-followed) his *hawa*⁶⁹ (*tendentious liking*) by other than a divine-guidance from Allah; verily Allah divinely-guides not the people the *dha'lumeena*⁷⁰ (*injustice-doers*).

51. And *laqad* (*verily, already and affirmatively*) We conveyed for them the say, *la'alla* (*craving currently unavailable deed that, perhaps*) they bethink they^z.

52. Whom^r *aa'taynahum* (*We accorded/gave them*) the book of before *it^x* they (*are*) by *it^x* believe they^z.

53. And if (*to be/ being*) recited on them, they^z said: *aa'manna* (*we believed*) by *it^x* verily *it^x (is)* the right from our Lord; verily we, we were of before *it^x* Muslims.

54. Those *you'a'tona* (*are to be accorded*) their recompense twice by what *ssabaro* (*they held on patiently*); and they^z forestall by the *hasanatey*^w (*meritorious-deed*) ^w the *sayyeata*^w (*demeritorious-deed*) ^w and of what We provided them they^z expend.

55. And if heard they^z the frivolity^x they^z shunned *a'n* (*off*) *it^x* and said they^z: for us our works and for you^b yourⁿ works; peace (*be*) on you^b not *nabtaghey* ([*we*] earnestly quest) the *jahileena*⁷¹ (*they who act ignorantly or incorrectly*).

56. Verily you^g divinely-guide not whom^p you^h liked; [and,] but Allah divinely-guides whom^p [*He*] wills; and He (*is*) knowinger by the *muhtadeena*⁷² (*they who found and accepted the divine-guidance*).

57. And they^z said: *en(if) natta'be'o* ([*we*] closely-follow) the divine-guidance with you^g we (*would be*) abducted-

مُوسَىٰ مِنْ قَبْلٍ قَالُوا سِحْرًا
تَظَاهِرُوا وَقَالُوا إِنَا بِكُلِّ كَفُرْوَنَ
قُلْ فَأَتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ
هُوَ أَهْدَى مِنْهُمَا أَتَبَعْهُ إِنْ
كُنْتُمْ صَادِقِينَ

فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ
أَنَّمَا يَتَبَعُونَ أَهْوَاءَهُمْ وَمَنْ
أَضَلَّ مِنْ مَنْ أَتَبَعَ هَوَاهُ بِغَيْرِ
هُدَىٰ مِنْ إِنَّ اللَّهَ إِنَّ اللَّهَ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ

* وَلَقَدْ وَصَلَّا لَهُمُ الْقَوْلَ
لَعَلَّهُمْ يَتَذَكَّرُونَ

الَّذِينَ ءَاتَيْنَاهُمُ الْكِتَابَ مِنْ
قِبْلِهِ هُمْ بِمِهِ يُؤْمِنُونَ
وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا إِنَّا بِمِهِ
إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ
قِبْلِهِ مُسْلِمِينَ

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرْتَبَنَ بِمَا
صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّعَةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

وَإِذَا سَمِعُوا الْلَّغُوَ أَعْرَضُوا عَنْهُ
وَقَالُوا لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْكُمْ
سَلِيمٌ عَلَيْكُمْ لَا تَبْغِيَ الْجَهَلِينَ

إِنَّكُمْ لَا تَهْدِي مِنْ أَحْبَبْتُ
وَلَكُنْ اللَّهُ يَهْدِي مِنْ يَشَاءُ وَهُوَ
أَعْلَمُ بِالْمُهَتَّدِينَ

وَقَالُوا إِنْ نَتَّبِعُ أَهْدَىٰ مَعَكُمْ

⁶⁶ The word “سحران” = “magics,” could refer to *The Torah* and *The Euangelion*, or *The Torah* and *The Qur'an*, or *Moses and Aaron* or *Moses and Mohammad*, peace be on both, or *Jesus and Mohammad*, peace be on both, see *الطبرى*..

⁶⁷ The word “يُسْتَجِيبُوا” = “استجابوا,” meaning: *favorably/compliantly answered, not just answered*. See *الهادى*.

⁶⁸ The word “أَضَلَّ” = “*adhallo*” is a superlative adjective for “strayer” for which there is no English equivalent.

⁶⁹ The word “أَهْوَاءٌ” is plural of “أَهْوَاءٌ” translated as “(tendentious) liking,” which *in and of itself* could be *good or bad noble or vile*. The Messenger (SAWS) says that *believe not anyone of you until his “هوى” agrees with what I came with*, i.e. the *Qur'an* and *Hadeeth*.

⁷⁰ The “ظالِمِينَ” = “the injustice-doer,” as “الظالم” = “injustice.” See the Lexicon attached to this Translation.

⁷¹ The word “جَاهِلِينَ” = “*jahileend*” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in something *contrary to reality*, (3) did a thing *not correct*. So the “*jahiloona*” are *they who act ignorantly or incorrectly*.

⁷² See the Lexicon attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*” / “*muhtadeen*.”

/snatched from our land ^w; have [and] not [We] enabled/established⁷³ for them a sacred sanctuary, (to be/being) brought to it ^x every thing's thamara'te^w (trees/plant-crops/fruits)^w a rez'qan^x (victuals for sustenance)^x from ladona⁷⁴ (directly and possessively from Us); [and,] but most(of) them not know.

58. And how-many⁷⁵ We devastated of a village^w [it^w] extravagated its ^w living ^w; so telka^w (she-that afar-it /those) ^w (are) their dwellings, not dwelt from after them except a few; and We were the Heirs.

59. And not [was] your ^t Lord Muhleka (devastator of) the villages ^w until [He] missioned⁷⁶ in its ^w mother a messenger^x(to)recite[he]on them Our Aya'te^w (messages); and We were not perishing the villages^w, except that their folks^w(were)dha'lemoona(injustice-doers).

60. And not oteytom (you^z had been accorded) of a thing, so a mata'ao⁷⁷ (resource for a transitory worldly delight) (of) the life^w(of) the world ^w and its ^w adornment ^w; and what (is) enda (by munificence of/ by Rule of) Allah (is) khayron (choicer/ superior/ worthier) and abqa⁷⁸ (more abiding); do then not reason you^z.

61. Is then whom^P We promised him a promise basanan (ultimate meritorious deed), so he (is) meeting it,^xas whom^P matta'anaho (We let him relish the transitory worldly delight) a mata'a⁷⁹ (resource for a transitory worldly delight) (of) the life^w(of) the world ^w; afterwards he (is) The Qeyamatey's^w (Judgment's) Day^x of the muhdha-reena⁸⁰ (those that are made present predeterminedly vis-à-vis time and place).

62. And Day [He] calls them then says [He]: where (are) My partners, whom^r you^c were claiming.

63. Said who^righted on them the say: (O,)our Lord; these, whom ^r aghawayna⁸¹ (we indulgently strayed and were disappointed as being culpable), aghawyna them we just-as ghawayna (we indulgently strayed and were disappointed as being culpable); we absolved(our-selves)to You^g;not they^zwere eyyana⁸² (indeed particularizing us) worshipping they^z.

تَنْخَطُفُ مِنْ أَرْضِنَا أَوْلَمْ نُمْكِنْ
لَهُمْ حَرَمًا إِمَّا سُجِّيَ إِلَيْهِ ثَمَرَتْ
كُلُّ شَيْءٍ رِزْقًا مِنْ لَدُنَا وَلَكِنْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ٤٧

وَكَمْ أَهْلَكَنَا مِنْ قَرِيَةٍ بَطَرَتْ
مَعِيشَتَهَا فَتَلَكَ مُسْكِنَهُمْ لَمْ
تُسْكِنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا
وَكَنَا نَحْنُ الْوَارِثُونَ ٤٨

وَمَا كَانَ رِبِّكَ مُهْلِكَ الْقَرَىٰ حَتَّىٰ
يَبْعَثَ فِي أُمَّهَا رَسُولًا يَتَوَلَّهُمْ
إِذَا يَتَبَيَّنُوا وَمَا كَانَ مُهْلِكَ الْقَرَىٰ
إِلَّا وَأَهْلَهَا ظَلَمُونَ ٤٩

وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَعُونَ
الْحَيَاةُ الدُّنْيَا وَزَيَّنَهَا وَمَا عِنْدَ
اللَّهِ خَيْرٌ وَأَبْقَىٰ أَفَلَا تَعْقِلُونَ ٥٠

أَفَمَنْ وَعَدْنَا وَعْدًا حَسَنًا فَهُوَ
لِقِيهِ كَمَنْ مَتَعْنَاهُ مَتَعَ الْحَيَاةُ
الدُّنْيَا ثُمَّ هُوَ يَوْمُ الْقِيَامَةِ مِنْ
الْمُحْضَرِينَ ٥١

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِ
الَّذِينَ كُنْتُمْ تَرْعَمُونَ ٥٢
قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا
هَتَوْلَاءُ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ
كَمَا غَوَيْنَا تَبَرَّأَنَا إِلَيْكَ مَا
كَانُوا إِيَّا نَا يَعْبُدُونَ ٥٣

⁷³ The word "مَكَنْ" in "مَكَنْ" means "found" or "established." It also means "enabled" or "empowered." Clearly, the English word "established" does not imply or connote the same as "مَكَنْ" *per se*.

⁷⁴ The word "لَدُنْ" is closer than "عَنْ" as you can say: "عَنِ الْمَالِ لَيْسَ بِقِبْضَتِكَ الْآنِ," thus, "لَدُنْ" which closer spatially and more specific. So, "directly and possessively from" (Us) seems to indicate such closeness. See *اللسان*.

⁷⁵ The word "كم" is an interrogative exclamatory particle, meaning: "how-many," "how-much," "how-long."

⁷⁶ The word "بعث" carries several meanings, among them: sent, missioned, arouse, resurrected, awaken, and prompted.

⁷⁷ The word "متاع"="mata'aon" is rooted in the word "متاع"="مَتَاعٌ" = "matta'd" with many meanings, among them: resources of transitory worldly delight. See Lexicon attached to this Translation for more elaboration.

⁷⁸ The word "أَبْقَى" is a superlative adjective meaning: more abiding. It has no English equivalent *per se*.

⁷⁹ See footnote 76 above regarding "متاع"="mata'aon."

⁸⁰ The word "muhibharoon" is plural of "muhibbar," masculine, singular objective noun meaning: made present. However, such plural sense almost always despite their wish to be present.

⁸¹ The word "إِنْهَمَكَ فِي الضَّلَالِ وَخَسَرَ"="غَوَى" see *اللسان*. So he indulgently strayed and was disappointed for being so culpable.

⁸² The word "أَدَأَهُ تَوْكِيدَ لِضَمِيرِ مَنْصُوبٍ"="إِيَّا نَا" = an article of intensity for an objective pronoun.

64. And (*had been*) said: let-invoke you^z yourⁿ partners; then they^z invoked them; then not *yestajeebo*⁸³ (*they^z compliantly-answer*) for them; and they^z saw the torment, had that they were *yahtadoona* (*who find and accept divine-guidance*).

65. And day [He] calls/summons them, then says [He]: what *tha* (*on earth/have*) answered you^c the *mursaleena* (*sent-messengers*).

66. Then blinded⁸⁴ on them the *anba'*⁸⁵ (*significant-and-availing-news*) then-day so they (*are*) not mutually querying they^z.

67. Then as-to whom^p [he] repented and [he] believed and [he] worked righteously, so *asa* (*craving a deed beyond one's means that/may*) that [he] be of the thrivers.

68. And your^t Lord creates whatever⁸⁶ [He] wills and [He] chooses; not [was] for them the choice^w; *Subhana*⁸⁷ (*hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of*) Allah and *ta'aala* (*ever elevated [He] amma*(*regarding*) what they^z partner (*other deities*)).

69. And your^t Lord knows what conceal their chests and what they^z disclose.

70. And He (*is*) Allah, no an *elaha* (*a deity*) except Him; for Him (*is*) the praise in the First-she^{y88} and the Last-she^y; and for Him (*is*) The Rule and to Him (*to be*) returned you^z.

71. Let-say[*you^s*]:have seen you^c *en(if)* made Allah on you^b the night everlasting to The *Qeyamatey's*^w (*Judgment's*) Day, which^x an *elahon* (*a deity*) other than Allah *yaátey* (*comes/brings to*) you^b by a light; do then not hear you^z.

72. Let-say[*you^s*]:have seen you^c *en(if)* made Allah on you^b the day everlasting to The *Qeyamatey's*^w (*Judgment's*) Day, which^x an *elahon* (*a deity*) other than Allah *yaátey* (*comes/brings to*) you^b by a night to repose/quiet you^z in it^x; do then not discern you^z.

وَقَيْلَ أَدْعُوا شُرَكَاءَ كُمْ فَدَعَوْهُمْ
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ
لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿١٦﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا
أَجْبَتُمُ الْمُرْسَلِينَ ﴿١٧﴾

فَعَمِيتُ عَلَيْهِمُ الْأَبْيَاءِ يَوْمَئِذٍ
فَهُمْ لَا يَتَسَاءَلُونَ ﴿١٨﴾

فَأَمَّا مَنْ تَابَ وَأَمْنَ وَعَمِلَ صَلِحًا
فَعَسَى أَنْ يَكُونَ مِنَ
الْمُفْلِحِينَ ﴿١٩﴾

وَرَبِّكَ سَخَّنَقَ مَا يَشَاءُ وَسَخَّنَارَ مَا
كَانَ لَهُمْ أَخْيَرُهُ سُبْحَنَ
اللهُ وَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٢٠﴾

وَرَبِّكَ يَعْلَمُ مَا تَكُنُ صُدُورُهُمْ
وَمَا يُعْلَمُونَ ﴿٢١﴾

وَهُوَ اللهُ لَا إِلَهَ إِلَّا هُوَ لَهُ
الْحَمْدُ فِي الْأُولَى وَالآخِرَةِ وَلَهُ
الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللهُ عَلَيْكُمْ
اللَّيلَ سَرَمَدًا إِلَى يَوْمِ الْقِيَمَةِ مِنَ
إِلَهٍ غَيْرِ اللهِ يَأْتِيَكُمْ بِضِيَاءِ
أَفَلَا تَسْمَعُونَ ﴿٢٣﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللهُ عَلَيْكُمْ
النَّهَارَ سَرَمَدًا إِلَى يَوْمِ الْقِيَمَةِ مِنَ
إِلَهٍ غَيْرِ اللهِ يَأْتِيَكُمْ بِلَيلٍ
تَسْكُنُونَ فِيهِ أَفَلَا تُبَصِّرُونَ ﴿٢٤﴾

⁸³ The word “*يستجيبوا*” is rooted in “*استجاب*” meaning: *favorably/compliantly answered, not just answered*. See [الهادي](#).

⁸⁴ That is the “*anba'*” had hidden or were not available to them, i.e. they were confused.

⁸⁵ See the Lexicon attached to this Translation for “*naba'a*”

⁸⁶ The particle “*ما*” = conditional noun/particle; or “*اسم أو أداة شرط*” = connective noun meaning *that which*. See [الدر المصنون، لـ احمد الحلب](#) and [إعراب القرآن، لمحمود صافي](#)

⁸⁷ The word “*subhana*”= “*سبحان*” has no English equivalent. Wherever this word, or its grammatical inflections (such as “*سبحانه*” or “*سبحانك*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*. So, we can render “*subhana*= “*سبحان*” concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*.

⁸⁸ That is “the First-she”=the world and “the Last-she”= the Hereafter.”

73. And of His mercy^w [He] made for you^b the night and the day to quiet/repose in it^x and to *tabtagho*⁸⁹ (earnestly-quest you^z) His munificence; and *la'alla* (craving currently unavailable deed that, perhaps) you^b thank you^z.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ الَّيْلَ وَالنَّهارَ لِتَسْكُنُوا فِيهِ وَلِتَبْغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشَكُّرُونَ

74. And day [He] calls/summons them then says [He]: where (are) my partners, whom^r you^c were claiming.

وَيَوْمَ يَنادِيهِمْ فَيَقُولُ أَينَ شَرَكَاءِ

الَّذِينَ كُنْتُمْ تَرْعَمُونَ

75. And we wrested of every *Ummaten*^w (people/ community)^w a witnesser/testifier then We said: *hato* (clamorously expressing let-bring) yourⁿ proof; then they^z knew that the right(is) for Allah and strayed *a'n* (off) them what they^z were *yaftarona*(they^z craft a lie for fraudulent end).

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَنَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

76. Surely *Qaroona* [was] of *Mosa*'s (Moses') people then [he] transgressed on them; and *aa'taynaho* (We accorded him) of the treasures [which^a] its^x keys surely⁹⁰ (would) burden by the league^w possessing the strength^w; *edh* (when/ since) said for him his people, let-not jubilate [you^s]; verily Allah loves not the *fa'reheena*(they who exult).

* إِنَّ قَرْوَنَ كَانَ مِنْ قَوْمَ مُوسَى فَبَغَى عَلَيْهِمْ وَإِنَّهُ مِنَ الْكُنُوزِ مَا إِنْ مَفَاتِحَهُ لَتَنْتَأْ بِالْعُصْبَةِ أُولَئِكَ الْقُوَّةُ إِذَا قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا سُبْحَابُ الْفَرْجِينَ

77. And *ebtagh*(let-earnestly-quest[you^s]) in what *aa'taka* (gave/ accorded you^g) Allah the home^w (of) the Hereafter^w; and let-not forget[you^s] your^t lot of the world^w; and *absin* (let-[you^s] render: meritorious-deed/say) just-as *absana* ([He] rendered meritorious-deed) Allah to you^g; and let-not desire[you^s] the corruption in the Earth^w; verily Allah loves not the corrupters.

وَابْتَغِ فِيمَا ءَاتَنَاكَ اللَّهُ الْآدَارُ الْآخِرَةَ وَلَا تَنْسِ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا سُبْحَابُ الْمُفْسِدِينَ

78. Said [he]: verily only *oteytaho* ([I] had been accorded it^x) over knowledge I have; has [and] not known [he] that Allah *qad* (already and affirmatively) [He] perished of before him of the generations who^p (were) harder (*in*) strength^w than him and more gathering; and not (*to be*) questioned *a'n* (regarding) their offenses the criminals.

قَالَ إِنَّمَا أُوتِينَاهُ عَلَى عِلْمٍ عَنْدِي أَوْلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنْ الْقَرْوَنَ مَنْ هُوَ أَشَدُ مِنْهُ قُوَّةً وَأَكْثَرُ جَمِيعًا وَلَا يُسْعَلُ عَنْ ذُنُوبِهِمْ

المُجْرُمُونَ

79. Then emerged[he]on his people in his adornment^w/-trim^w; said who^r they^z want the life^w (of) the world^w: O, *yalayta* (O, our longing is) for us like what *oteya* (had been accorded) *Qaroono*; verily he(is)surely possessor (of) a great fortune.

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَبْلِيَتْ لَنَا مِثْلَ مَا أُوتِقَ قَرْوَنُ إِنَّهُ لَذُو حَظٍ عَظِيمٍ

80. And said they^z who^r *oto*(had been accorded) the knowledge: *waylakum*(woebegone for you^b); Allah's reward(is) *khayron* (choicer/ superior/ worthier) for whom^p [he] believed and [he] worked righteously; and not *youlqqaha* (forgather/ receive it^w) except the *ssa'beroona* (people of patience).

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَّكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ إَمَرَ وَعَمَلَ صَلِحًا وَلَا يُلْقِيَهَا إِلَّا الصَّابِرُونَ

⁸⁹ The word “طلب حثيثاً” = “ابتغى” meaning: earnestly quested.

⁹⁰ The particle “ما” is, and Allah knows best, for intensity.

81. Then We imploded by him and by his home^w the land^w-
/ground^w; so not [was] for him of a *fe'a'ten*^w (*band/party/group*)^w to succor him of lesser than/without
Allah and not [was] [*he*] of the victors.

82. And became who^r they^z longed (*for*) his place by yesterday
saying: *wayka'anna* (*and as woebegone*), Allah *yabsotto* ([*He*
swells/expands) the *rez'qa*^x (*provision/victuals for sustenance*)^x
for whom ^p [*He*] wills of His *eba'de* (*worshippers/
submitters/slaves*) and [*He*] straitens; *lawla* (*had it not
been for*) that *manna*⁹¹ ([*He*] graced His *boon*^w) Allah on
us, surely [*He*] (*would have*) imploded by us; *wayka'anna*
it^{x92} not thrive the unbelievers.

83. *Telka*^w (*she-that-asar-it*^w / *it*^w) (*is*) the home^w (*of*) the
Hereafter^w We make it^w for whom^r neither want
they^z a loftiness in the Earth^w and nor a corruption;
and the *aa'gebato*^w (*consequence*^w) (*is*) for the *muttaqeen*
(*they who reverentially guard against Allah's displeasure*).

84. Whoever [*he*] came by the *hasanatey*^w (*meritorious-deed*)^w
so for him *khayron* (*superior/worthier*) than it^w; and
whoever [*he*] came by the *sayye'a'te*^w (*demeritorious-deed*) then not (*to be*) requited whom^r worked they^z
the misdeeds except by what they^z were working.

85. Verily Who ordained/decreed on you^g The Qur'an^x
surely [*He*] (*is*) *raddoka* (*forthwith-returning/returner* (*of*)
you^g) to an appointment; let-say [*you*^s]: my Lord (*is*)
knowinger, whoever [*he*] came by the divine-guidance
and whoever he (*is*) in a misguidance manifester.

86. And not you^h were hoping that (*to be*) cast to you^g
The Book except a mercy^w from your^t Lord; so let-not assuredly be [*you*^s] a backer/supporter for the
unbelievers.

87. And let not assuredly repel you^g⁹³ *a'n* (*off*) Allah's *Aya'te*^w
(*Qur'anic statements*) after *edb* (*since*) [*if*^w] *unze'lat* (*had been
descended-they*^y^m) to you^g; and let-invite [*you*^s] to your^t
Lord and let not assuredly be [*you*^s] of the *mushrekeena*
(*he-they who partner deities with Allah/he-polytheists*).

88. And let-not invoke [*you*^s] with Allah an *elahan* (*a
deity*) another; no other an *elaha* (*a deity*) except
Him; everything (*is*) *ha'lekon*⁹⁴ (*expirer/perishing*)
except His Face⁹⁵; for Him (*is*) the Rule and to Him
you^z (*are to be*) returned.

فَسَفَنَا بِهِ وَبَدَارَهُ الْأَرْضُ فَمَا
كَانَ لَهُ مِنْ فَتَةٍ يَنْصُرُونَهُ مِنْ
ذُونَ اللَّهِ وَمَا كَانَ مِنْ
الْمُنْتَصِرِينَ

وَأَصْبَحَ الَّذِينَ تَمْنَأُوا مَكَانَهُ
بِالْأَمْسِ يَقُولُونَ وَيَكَانُ اللَّهُ
يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ
عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مِنَ اللَّهِ
عَلَيْنَا لَخْفَفَ بِنَا وَيَكَانُهُ لَا
يُفْلِحُ الْكَافِرُونَ

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ
لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا
فَسَادًا وَالْعَقْبَةُ لِلْمُتَّقِينَ

من جاء بالحسنة فله خير منها
ومن جاء بالسيئة فلا سجزى
الذين عملوا السيئات إلا ما
كانوا يعملون

إِنَّ الَّذِي فَرَضَ عَلَيْكَ
الْقُرْءَانَ لِرَادِكَ إِلَى مَعَادٍ
قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِأَهْدَى

وَمَنْ هُوَ فِي صُلْلِ مَبِينٍ
وَمَا كُنْتَ تَرْجُوا أَنْ يُلْقَى إِلَيْكُ
الْكَتَبُ إِلَّا رَحْمَةً مِنْ رَبِّكُ
فَلَا تَكُونُ ظَهِيرًا لِّلْكُفَّارِينَ

وَلَا يُصْدِنَكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ
إِذْ أَنْزَلْتَ إِلَيْكَ وَأَدْعُ إِلَى رَبِّكَ
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا أَخْرَى لَا إِلَهَ
إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهُهُ
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

⁹¹ The word بِيَمْنَهُ in مِنْ means “That a ‘boon He graces it.’”

⁹² The particle “ه” in وَيَكُنْه refers to the truth, i.e. the indisputable fact that thrive not the unbelievers.

⁹³ That is the unbelievers, or the polytheists.

⁹⁴ The word “*ha’lekōn*” is subjective, masculine, singular noun meaning: he who perishes/expires.

⁹⁵ That is *His Entity, His Self.* +